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Must Remain in
Transcription Room

Seattle, Washington
Wednesday, October 1, 1969

Groups I and II

So, Seattle.

And not an open group - a little bit open. Group I and II. People interested in the ideas of Gurdjieff.

Some of you have Worked. Or at least made attempts. We want to talk about it. We want to talk at a certain level. Therefore it's necessary, sometimes, to talk a little bit first, before you may have questions. I don't know where your questions would come from. And if someone would ask a question which is a little superficial and really doesn't belong, I would be forced to become superficial. And that I don't want to do.

When Gurdjieff starts his book All and Everything with, in the preface, a sentence "in the name of the Father and the Son and the Holy Ghost," he establishes a level where the book begins and where the discussion is concerned with that level.

We want to talk about Work. Work is, of course, a serious question. It belongs to our life. It belongs also to the potentialities which all of us have. It belongs to the wish to develop such potentialities. It belongs to a realization of what we are. It belongs to a desire that perhaps, what we are is not entirely right. And this time, the question of right has to do with the growth of oneself. That is, a realization that whatever we are, as human beings, and whatever is required for the level of Earth, is quite right for the Earth; but the assumption is quite logically that a man is not only for the Earth. And that, in his life on Earth, he has to discover that there is something else for his life, and not for the Earth, which uses, simply, the form of the human being in order to live on Earth. But that the reality of a man is his life, which is not primarily for the Earth alone. Only we live now, that is, at the present time, we realize there is life in us.

And then one talks about a man as he is on Earth and he considers himself, and he is satisfied. Then his life disappears, gradually. Because no reason for life to appear further in anyone who is satisfied.

I do not know if life itself has a dissatisfaction. I think life, if we call that a force, exists because it is a force. One can say that life, as such, is conscious of the force. One also might assume that life, when it has consciousness, is aware of the existance of all kinds of life. And by kinds of life we mean life in different forms. Also I think that life has an idea that it exists for ever and ever. And that the force, as represented by life, constantly remains a force, and is not subject, on account of friction, to destruction. This is really what we mean by eternal force. And life in man is bound by his form. And the problem that he has on Earth is to recognize the form for whatever it is; and for life, whatever he is allowed to become aware of.

So we make, quite definitely, a distinction between that what Man is as he appears, and that what he is in reality. And we're fooled, because in his appearance is life, and his manifestations are expression of his life. And his feeling and his thoughts are also forms of life. And they take, sometimes, the form of an activity of the physical body. Or sometimes, as in ones mind, the thoughts, representing life, are connecting and associating with each other, and they form a community in the brain where life is expressed. And for that reason it is so difficult to see life separate from that what is a form. Or if you start to think about it, and we try to see if this form can cease to exist, if then, life will continue. That is, if the form, which is now being fed by the sense organs of the body, if they were removed, philosophically one thinks, "what happens to my life?", or when it occurs to one that the body dies, "is life still in existance and only free from the form of the physical appearance?".

We talk about such questions, because they are not only serious, but they become very important for a person who considers to think and considers his thought important; he who continues to feel, and considers the question of his feeling important in the expression of his life. So that Man, when he starts to recognize life in different forms of other people, and when the realizations of a man on Earth is bound up by that what he recognizes, and then, to some extent, associates with others. So that there is an expression between two forms of life, or more than one form even, or more than one person. Or a relationship between Man, as he is now (and what we call a three-centered being), in relation to that what we simply call two-centered, because they are less developed than Man, and are animals. Or the caring of a person for a plant, also a form of life, and the caring extending to the wish to protect it,

the same way as a man, in his own life, wants to protect his life. And then one asks the question "why should I protect it?", because it is already protected by the body, and although it may come out in manifestations there is still a great deal of life force within. And I am, sometimes, in danger, when I say that the life of my physical form might then die, when I mean that what is the form dies. Is it possible at such a time that Life withdraws to that what remains in existance, and is there anything that exists which then can continue as a form for life? Is Man, as life, eternal? Does he belong to the totality of the Universe? Or is it only a question of the appearance of Life as Man knows it on Earth? Is his Life on Earth the only form of Life in existance?

When we talk about these questions one talks about oneself. One talks about what is there for a Man, as potentiality, and in what direction should this potentiality be actualized? Is it worthwhile for him to consider it? Or is it enough, that he just lives on Earth? And dies. Is it necessary for him to be concerned with the possibility of a continuation of Life? Is it really worthwhile to consider it when there are so many things in ordinary life that require attention? And can he actually afford to sit and think and meditate about Life existing in him? And maybe in the realization of the form in which it then appears, that there is a possibility to lose his form and that Life itself speak as a force. And does it, and can it speak? How can Life communicate with other lives?

When we are on Earth it is, of course, obvious. The form is given for communication. And one starts to consider that if there is Life anywhere one must assume that always there has to be something by which Life can be expressed.

Almost, I would say, this is the limitation of one's thought. Because one cannot conceive of Life existing and communicating. And it is philosophically impossible to have that concept, because if Life exists without form then, of

course, life is united. And then communication is not necessary. So it is really the reverse: Form exists for communication, but communication can only exist because of form.

Is it possible to consider life as it should be? That is, can it be, without this, that we call a human being? And aside from the fact that we know that it does exist and we ~~are~~ have to accept that what is the existance of Man on Earth, what is the reason that he exists in this form? And why should he even bother about the continuation of his life? Why isn't it enough, that when he lives on Earth, that when he dies he has paid for whatever was the value of his form.

These questions, of course, go much deeper, because one cannot assume that life does not continue. If life is the opposite of death, as we sometimes say, it is quite wrong. Because death has no value. Death is only an existance of something in which there is no life. And life as such, has no opposite. A form, of course, can have either life or nothing. And when it is nothing, we say it is 'stuff', it just happens to be matter. And then, in the evolution of Man on Earth, or the involution of Earth, as existing in the cosmic scale, there is a point in each part of the cosmic scale in which life, as it were, stands still for a moment, and then, at that time, starts to crystallize out, into forms. And this is what we really mean by involution. That that what is existing as a totality in the Universe is, at certain times, crystallized out.

I do not know if we ~~will~~ ever were find out the reason why life exists in that way. And why, the world as a whole (and by that I mean the spaceless Entity) could not exist without a form. So that when I try to conceive of a force, can a form in a force exist? Is the force dependent on a form? And even if I say that the force creates a field around it, which I can call a certain configuration in which forms of matter are related to each other, I cannot get rid of the idea

a little bit intriguing, because if life exists for the sake of its own existance, why should there even be the wish for the communication? And can I conceive of the totality of life existing without any dynamics?

You see it's obvious that we must start at the lower end of that kind of a scale because if I immediately try to conceive of God as His Endlessness, and I would start from that, trying to understand the creation of the world, I would not know where to begin. So I have to start building up from where I am. And then, ultimately, hope to come to the conclusion that that is the end of Endlessness. And for my mind, I must use the terminology which belongs to me, as a human being and I then must see there has to be a center of that Universe, because that is the concept that is within my means.

When one talks about Work on one self, one talks about the impossibility of a concept towards which one wants to strive. And one starts with the acceptance of oneself as one is. Because there is no other way. And with that kind of an acceptance, I have to realize that that what I am is, of course, just, you might say, at the end of the road, because I find myself at the end of a certain thread which runs through the Universe, ending in me. And I, as form of life, being part of the totality of life expressing itself at different places, ending now with me - what is there for me as a task?

One can simply say that that what is needed for a man, when he lives on Earth, and for which he is equipped, is just a matter of procreation. So that then, when he dies, that he may, in his children, continue to live. But again, it is the same problem, because the children are made, again, with a form, sometimes similar to the parents, but in any event, having life, which has been given to them by the parents, and they again, in turn, and in turn, and as long as we know, ever since mankind started on Earth that has been the constant problem - that such life remains in existance on Earth, because our ability is only to create children in our own image. And this, for a mind which wants to continue to think, is not satisfactory at all.

of finiteness, because that is what I am. And I know I cannot understand it.

The concept of spacelessness, of timelessness, of endlessness, are beyond me. I can assume that the closer I come to what we even would want to call the center of the Universe - it's all so idiotic when I think about it, because how can there be a center when I wish to talk about infinity? How can I even talk about a force existing at a certain point, when I have to admit that there is at least a concept I can think about which I call Omnipotence.

It's impossible for a man really to conceive of such things and that, you might say, intrigues him, because when he has the ability to think and when sometimes he has a very definite experience as a result of the feeling and what he then perhaps, in deepening it, would want to call his emotional state, he must say that something must exist which, at the present time, is not perceptive, is not perceptible. That is, he cannot see or he even says, "I do not know if I even can become aware of that what is existing."

You see the reason for Work has to do with that kind of a development of a man. We simply call it growth, because that is the term with which we are familiar. Because when we grow up, physically, although there is a limit to the growth, it is a development, in which cells are added and added. And in which then, whatever the body starts to represent, starts to divide itself into different kinds of functions and that conglomeration of certain cells become organs in order to give it an ability for further expression of life. Because from the standpoint of having a form, it could only, and it need only be, as a form, that what is a body existing as living cells, without any particular relationship, if that were the reason only for putting life in a form.

But here we find ourselves, as a body, in which there are organs which have functions. We find ourselves with a mind, which can formulate and form words. We see that each person, and many of the animals, want to have the possibility for communicating with each other. And these questions then become

Because why should a man be bound to Earth, ad infinitum? It is not a solution to the question of involving. Because although I will assume that the Earth will want to grow and that the Earth has, also, as a unit, a certain growing point: That means if the Earth, being part of an involution which comes then from the center of the Universe, as I call the Sun Absolute, and as a result of a creative effort on the part of God, all of these are little turns that belong to my ordinary mind. And I try to define certain concepts that I really cannot formulate sufficiently that they become clear. And if I assume that the Earth wants to grow also, that then there is a very great desire for anything on Earth to continue to grow, and not to keep on repeating itself. And not to assume that the Earth will continue, ad infinitum, to circulate around the sun.

And this, of course, is where a little bit of further knowledge about what actually seems to be facts can develop, because I know that nothing in the Universe is standing still. And although they may be rotating around each other, that there is a very definite movement of our Solar System in relation to other Solar Systems. That there is a changing of the Earth in relation to the sun. That the axis of the earth also moves for a definite purpose in rotaion around its own axis; and that the pole star moves in relation to the rest of the sky; that there is a movement going on in the Universe, and it is not that it is born and stands still. But it is dynamic, as a force, going somewhere, one says, in Infinity. And if that applies to all different concepts, and all different forms of civilization about which I know very little, I have to come down to Earth to find out what is taking place. And on Earth, that still being too large for me to conceive in any kind of a form in my mind, I am driven to study myself.

And I wish then to find out what is Man as he is now on Earth and also, dynamically changing, and subject to that change. And then the law that I

discover is simply that the form continues to exist and then, after some time, is destroyed. And again, I cannot understand that, because if I am created, why should I die? I can find different reasons for it, but that what is pragmatically the concept that I must accept is that the form of life in which I now find myself is that, and nothing else. And that if I wish to believe in the continuation of something existing in the sense of eternity, or permanancy, then there must be some way by which that what is permanent could be freed from the bondage of the form.

This is the underlying reason for wishing to Work on oneself. That is why one is interested in the actualization of that kind of possibility. And I say it is intriguing to find out if life actually can be set free, so that as ultimate aim, it could become a function of that what is a totality and even if that totality again would continue to create and create, at least that I, as part of this life, and now being the container of that life, would fulfill a certain duty when I set my life free in order to justify the existance of the totality of all life.

From this standpoint, of course, a man becomes an entirely different kind of a creature. He is no longer just an ordinary being on Earth. He understands his functions, and he can understand his responsibilities to Mother Nature. But that becomes repetitious for him, even if he has children. Even if he dies. Even if one assumes that there is recurrance. Or perhaps that he believes that in this question of living on Earth there is a possibility of understanding his bondage and that then, by means of living - either becoming mature or in some way or other understanding what is binding him - that he might find a solution of how to free himself. And that then this life on Earth becomes for him ~~an~~ an opportunity.

So there are two reasons for existance: One is the function ~~for~~ of Man on Earth, and whatever he has to perform, and in whatever form he happens to be; and that what is between his conception and his death as a physical form, is simply a matter of living, and a payment to Mother Nature or to be used for a purpose of a cosmic scale. And the other is the realization of the black sheep, that he doesn't belong

to the herd; and that there is something in him that he feels is not quite right by just keeping on repeating dynamic forms.

This starts a person to think, and to consider of if this aim is no longer horizontal and belonging to Earth, that the only way out of that kind of a morass will be a direction, in the vertical sense, which then would mean freedom from Earth and reaching towards the center of the Universe.

We are talking, mostly, about the second possibility, and that we call development. It is naturally a growing out of that what one is, into something which still has to be made. The same way as a plant grows out of seed into a flower which, during the process of the life of the plant, has to be made.

When one sees this as a necessity, and that what happens on Earth simply allowing a man to grow up to becoming six foot tall and no more, when one sees that in life on Earth, there is a growing up and a destruction, then one becomes a little bit apprehensive. How can I, during a lifetime, understand that what is needed and is enough time given to me? So that then, during this time that I have to spend on Earth I can fulfill two functions. One I simply would call the maintenance of the Earth by means of conversion of energies with my body. And whatever the functions are that are allotted to me for the sake of Mother Nature being able to continue to live her own life, that man as such then is sacrificed for that purpose. And that his resentment, his real rebellion of not wishing to understand life in that way, but to see if there is a way out, and then to try to find the vertical line which in the first place will lead away from the Earth, but in the second place, he has to know where it will go.

I'm afraid that there are limitations to all forms and that even if one form replaces another, that I can perhaps create a form which is a little bit easier to leave. So that that bondage as I now know it and it ties me to the Earth, that in the development of that what I believe I must do in following a responsibility for

myself, I would like to create something that is a little easier for me to understand, and the simpler it could be the better it would be. Also, that that what is now material, if it could be lighter, that then, gradually, this form of life, being represented in a form which is lighter, will then, on its own account as lightness or as density which is thinner or finer or more refined on its own account, this form will help me to free life within myself.

I say that these problems remain extremely serious, because where will one go to find an answer to such questions. It is logical I think about it. It's also possible that at a certain time I give up. It is quite desirable, from the standpoint of Mother Nature, for me not to bother about that. If Mother Nature is interested in the maintenance of the earth at the place where it is, and only subject to a certain law which works very slowly, and even if I call it evolution, that then Nature and the Earth, having perhaps an idea that they ought to grow and become, in the sense of the cosmos, of a planetary level and a real function to fulfill as a planet - it will take a very long time. And Man on Earth, living only a certain number of years, has no time, not even, no time allotted to him even, not time even to start to consider it. Not even having time if he does consider it to make something that can take the place. Why was the Ark built? Why were the storms and these kind of cataclysms which took place? Why was it that of each a pair was chosen? - To continue to conform to the laws of Nature; and at the same time to create a ship which would enable life to continue on Earth regardless of the cataclysms. This indicates allegorically that life has to continue regardless of whatever the conditions are. And if I apply that to myself I know that the responsibility cannot be lifted from me because I happen to be in conditions of suffering. But that regardless of whatever I experience, that what I call the spark of my life can never be killed, because I am not entitlied to kill it. And I don't even know, if I did, what would be left, because I am afraid that that what I

would kill would continue to exist and all that I can kill is the form.

And the purpose of Man's life is now accentuated in the direction of his further growth. We call that then that Man turns around, in the sense that when he is subject, unconsciously, to the law of involution (which is the cosmic law of the existance of everything as life in the Cosmos), he turns around, wishing no longer to have anything to do with that law of involution, and wanting then to try to find out if he opposes it that then, maybe, in overcoming it, he could become part with the law which always must exist as a counterpart to the involutionary law in order to reach an equilibrium of a crystalization which comes out as the earth, that then Man, as a part of Earth, also at the present time being subject to the involutionary law, must realize that his salvation will be when he realizes then for himself an evolutionary law which could give him freedom. This I call turning around from his unconscious state and trying to go in the direction of Consciousness. And Consciousness is now an equation of that in equating of that what I don't have now and a wish to reach and to which Man can aspire. And that the reason for Work on oneself is to try to introduce, even on life as it is on Earth, a concept of that kind of freedom.

In other words I simply use a certain word to indicate that it is opposite to that what exists on the earth. And since I, by definition, call everything existing in relation to myself subjective, and whatever my life is as form, is a form of subjectivity, when I turn around and oppose that, I will have to go in the direction of objectivity. Which is simply saying it is non-subjective, because for me, subjectivity is the bondage.

Work on oneself indicates that that what I find on Earth is not sufficient for my life. I take a responsibility for my life in a different way. Instead of following the line of unconsciousness and then procreating, I, myself, as a person, is not satisfied by just having children. That what a man needs is perhaps the experience of that kind in order to give him more material to work with. But a man wants

to build that what could become permanent for him and he knows his children are not permanent. They also become subject to death.

But when a man wishes to grow, he wants to grow out, and wants to reach that what for him is eternity, which is simply a permanent way of remaining in existance, and then conforming to that what is the quality of life, so that man contributes, by means of his Work, to that realization of life existing, and that his motivation is trying to understand why life in him should become eternal in existance instead of being bound, as it is now.

The freedom for a man, in wishing to create a Kesdjanian Body or a soul, are simply stepping stones for the forms of life within him, in order, gradually, to come closer and closer to the center of understanding of why life really exists the way it does in the Universe. And it is, at the same time, an admittance, that that what Man is now, and equipped with the organs he has and the mind and the feeling he may possess and sometimes can develop to a very great extent, that still something else has to be introduced, in order even to become free from the subjective thought and a subjective feeling.

It is so simple if one looks at it that way - that I wish to grow, I want to evolve. I want to link up with that what is the counter current so that my unconscious state can be left, and that what could come in its place is a certain state of Consciousness, in which life, still existing in a form, has at least a chance of reaching more understanding.

The purpose of Work is to develop ones feeling into an Emotion and to develop the beginning of a mind into an Objective mind actually functioning as a mind should function. One gets so often struck with these kind of concepts, and you are not always clear about it and sometimes you talk just a little bit too much through your head. The simplicity is so obvious. I am limited as I am as a man. I am limited in my unconsciousness. I wish to wake up out of the state of unconscious-

ness into a state of Self Consciousness, if that is the term which is, perhaps, possible for Man to reach. I wish to become part of a current which is in the direction, I say, of the Sun Absolute, but by which I simply mean that I want to become more of what I now am not. And then I start to define: What is it that I wish to become? About that one can have many different kind of theories. The question is: I wish to be united with God, but I also know that my feet are on the Earth. And then I feel a little apprehensive. How can I leave this Earth? If my wish is unity as a whole with God as existant of Omnipotence and Omniscience and Omnipresence - three attributes I say God represents - then I must know that in that kind of a process of wishing this that I am so far removed from even having a concept of what it is like, that I even have trouble of trying to describe what it is when I talk about Objectivity. And I cannot continue by simply saying it is not what I see and it is not what I experience and it is not what I think or feel, because that is, of course, subjective. But those are negative definitions. They are not, in any way, a reality for myself. When I want to Work, I start to create, and it is this kind of creation we now talk about. Something that is not of this world, and if it could be created would then be subject to different kind of laws.

And now I realize that I cannot talk too long.

You see what I am leading up to. I listened to your last nights tape. I hear the questions and the questions always remain quite fundamental. About the inability to Work. About what obstacles that are in the way, when you make attempts; and then I realize how unclear it is what is really meant. I find myself as a complicated kind of a person, with a tremendous quantity of thoughts. And all kind of things I have to deal with in ordinary life, and I don't know sometimes which turn to take, and what direction to go and simply the introduction of God into my life as an aim, or sometimes the application of a religion which is a prescription in accordance with a dogma or a doctrine; also that, it is impossible for me to live in accordance with the Ten Commandments. I have to start from where I am, not

starting from that what is required after I have lived, and have become Self-Conscious. I can understand what it would be if I could but I know I cannot. And for that I have to be very honest, because what I am - I must know what I am; even if I am satisfied, I still think it is necessary to know why I'm satisfied. Because even if I'm not interested in that kind of a question, I'm not even a man; I just happen to be a little creature existing on Earth, and eating and drinking, and perhaps enjoying myself, and not wishing to think about the depth of my life. I can remain on the surface, and I can attend to all kind of things in ordinary life, but if I don't do anything about leaving the surface, and finding what is the reality of myself, I'm not at all a man, I'm a little animal, just happening to be here and remaining, of course, unconscious.

Any kind of a religion that remains in your heart, perhaps even in your heart (maybe we'll assume it reaches there), or any kind of a religion or any kind of a philosophy that remains in your head, has absolutely no meaning for your life. It has meaning for a little bit of your life, just one of the organs which, of course, are important, but not the level of your Being.

What is a Being of a man? It is a relationship with three centers, which at times are united, and at times are in conflict with each other. And the totality of that what is, as a unity of his centers, becoming a force in him, expressed as a wish to live; expressed as a wish to do research and to find out; expressed as a belief in miracles; expressed in the ability of his body not to be lazy; and to do; and not to dwell too long on certain thoughts, or meditations, or things of that kind which drive a man crazy in the end, and never will fulfill his function as a man. Because about that we have to be very clear. Does a man want to become an angel? Is he even entitl ed to consider himself that he wishes to fuse with God? Can he do this at the expense of everything he has been born with, and only develop just a little bit

of something that he hopes that then finally will reach God, and then in representing himself, God would ask him "Are you a man? Did you come from Earth? And I created Man on Earth, in a certain way, with three centers, and what have you done with the three centers?" Because those were the talents. If you only follow one, you bury the others. And the clarity of the definition for Work is very definitely stated by Gurdjieff as Harmonious Man, and the emphasis is on man, not on an angel. Not on an ivory tower in which I live. Not in the form of a yogi, not in the form of just confessing a religion, not in the way of just praying to God, not in the way of avoiding all the issues of life. But the requirement to be a man in the midst of all activity as life presents him with, as represented by the totality of all mankind, and you can say in whatever form it happens to be, economically or sociologically, Man is part of this world, and he cannot leave this world until he has fulfilled the functions of becoming a man. And so when he says I want to be what I am and the level of my being representing that what is now as three centers trying to unite once in a while, and becoming completely lopsided because the centers are not at all equally developed, and even I do not know how much to take from one and how much from the other, and how much from the third, in order to bring about harmony in myself. All our levels of being are still subject to such laws that they remain lopsided; well-meaning, but not at all completed, and far from being harmonious. What is the idea of harmony? It simply means a man is in equilibrium, so that all his three centers, not equally divided, but in a relationship to each other, that they can become one. And under ordinary conditions I am never one. I cannot be. In the first place I don't know what to take. In the second place there is nothing who would know, because it does't exist. And on their own accord, do you think that the three centers ~~would~~ willingly join together? Only at certain times, and quite exceptionally, when there is an outside aim, or when there is a danger which threatens the life of all three centers, then they become united in order to ward

off that kind of a danger. ¶ But in ordinary life I'm touched one way or another and I start to mix my centers up already at the beginning, because they don't function separately from each other, but they take in each others washing without any rhyme or reason and completely uncontrolled, because there is no one to tell them what to do and what not to do. And everything becomes haphazard - this, I call, mechanical. There is a law of mechanism, but who is the engineer? One says simply - it happens on Earth. It happens because I just happen to be here. And of course I'm subject to the currents of life. I'm constantly subject to the involutionary law, and I don't know enough to know how it affects me, and only that I know that in living, I become a reactive creature and no more. And when I am honest I say, what is my mind worth? By just having a few mental capacities and associating and of course rationalizing, from beginning to end. ¶ And feeling: What do I feel? Just about everything that concerns me and the satisfaction of my own wishes, for my own good - self-centered to the core and not ~~even~~ leaving room, and only perhaps at times, prayerfully hoping that the Lord will come down and see me — and what will He see? A mish-mash! A chaotic state. Absolutely no equilibrium or poise. Constantly affected by states of anger, jealousy, and all the vices and constantly, also at times, completely identified with any so-called joy, even if it is a joy of living - will it buy me anything in order to leave this Earth? ¶ Or is it something that becomes nothing else but a communication on Earth and doesn't go any further. So that the thoughts and the feelings, even in a religious sense, are not higher than the church tower, and they have no means of going further, because they have no life in them, and they are bound by all kind of rules which are already prematurely defined as that what I ought to do, without giving me the equipment of how to become, so that I then, as a man, can behave harmoniously. I don't even know anything about harmony. Of course I know a little bit about what is meant by a DO and a DO, and a combination of a quinte or a quarte or whatever. And maybe I am very

learned about composition, but in myself, as I strike a note and if this note is the level of my being, how many overtones are there in that being that it sounds like a chord in the Universe. So that it has a sound which can be heard, and which I know that it exists because it reverberates. Not only in my mouth, but in the totality of my body, in forms of vibrations which belong together, and that the totality of myself is not cacaphonical. This is my aim as a human being - to become harmonious. And one simply says that that what becomes harmonious has only a chance when there are three different entities which then can unite in a certain way of fusion to become, then, one, so that each center, as represented by the physical and the emotional and intellectual, honestly can join together with one aim in mind, to become one, for the purpose of entering through the eye of a needle in order to go to the kingdom of Heaven.

When one considers this question - what should a man be, and what is he now? - and the satisfaction which is sometimes so God-damned stupid, that you accept the way you are, and you love yourself so much that there is no room to see anymore what is really lacking, it simply means that you sleep, and not even in your sleep have you any dreams, let alone that you have nightmares, or I call them simply daymares because you dream during the day, and your whole life is so filled with fantastic nonsense, hoping that you will find something on this earth. And you believe in your body, as if that is everything that counts, without paying enough attention to that what ought to grow out further and is not growing out and for which there is no food and not even any particular teaching to tell you how to feed that what is needed for you. And you go to all kind of religions and philosophies and science and art and you see - is there food for your growth? There's only food for a little bit of an expression in a certain way, and sometime you are so enlightened and sometimes you are so filled with spirit, that you write poetry or that you invent some kind of a gadget so that you can make some money, or the

emphasis is not on your soul at all. It isn't even on God, because you don't tolerate Him because you know well enough that if He would come, He would kick you, if God can kick a man. Why don't you, for yourself, wake up to the facts of what you are and then one starts to think about Work and then one believes that sometimes you can do without Work and then you come to points in which you have a little doubt about this kind of a thing and then you feel that maybe it is not for you. I would almost say, God-damn it, it is for you! Exactly because you believe it isn't! Work and find out what you are! Be honest with yourself, to know what you are, so that then you realize that something has to be done, because if you think that nothing has to be done in the vineyard of the Lord, you don't belong, not even to the garden of Eden.

And this is the necessity - that whatever you talk about, that you eliminate nonsensical statements that when you wish to talk about Work, you talk about Work as you understand it as a result of your application in daily life. That that what is the necessity is not to enjoy yourself the way you are and simply believe that what you are is already sufficient. Or that you even cannot define as yet what is your aim.

Only harmonious man can start to understand, in the harmony, what is the harmony of the spheres, of which God is the master. If it is a matter of the development of a Soul in the image of God, so that that could exist for Man, then it is necessary for Man to find a bridge of how to get there and to do whatever he can in his daily life so that he doesn't have to repeat it and come back again and again and again because the forces that created you will continue to create you in certain conditions until ultimately the realization of the totality of existance is understood by all Man and all forms of life. That's the idea of Omnipresence, that all forms of life become united as totally existing. And perhaps, at such a time,

with the limited mind that we have, we have a concept that that kind of a dynamic quality is really the static quality of the Universe, and that that what we call the Universe is the constant streams back and forth in equilibrium which then create for a man poise in his life.

When one talks about Work, you talk about the possibility of growing into Manhood. So that a man becomes what he should be on Earth even. A development of his emotional state in such a way that it will make room for God to live there. That the accent of his life is not on his feelings and the satisfaction of the enjoyments of his body. But that there is the reality of Man of understanding the place of his emotional state as a force which compels him to Work! And to Work for a living, that is, for that kind of life which can be set free when it wants and understands when it is bound.

All kind of sleep is simply fed into you, like sand in your eyes. All desires to continue to remain in doubt, simply means that you are lazy to try to find out what is behind the curtain. You want to stay the way you are. Many times that kind of a doubt is just an excuse, and a little substitute, because you feel that perhaps you are not chosen. All men are chosen. But exactly because they start to think that they are not, that the possibilities remain so vague. And the probability is only, probably, ten percent. And out of the ten percent, also, a few, the actuality of the wish to Work on oneself, even in groups, is still very small. But what's the use of talking, and what's the use of just feeling? Just buckle down. What is Work? It is good in this group. I am not trying to confuse you; I am trying to tell you that more and more of that kind of solidarity should exist among you, so that when you once start with this kind of thing, it is not just a question of selecting for yourself what you would like, and when you want to come or not come. One subscribes to a course in Life. One wishes, you might say, to go to college to get a degree. It's not up to you to say what you want to choose. It's not a "free

university". And there's a very definite description which is needed for man when he wishes to become harmonious. It's very obvious that that description was never made by you, because you never would do it. But there is something that is given as a voice of God and your conscience and when that conscience doesn't exist, where will God go? He will pass you by. When you leave it to yourself because you feel like sometimes coming to a meeting and sometimes not coming to a meeting.....What do you know?!!! Where is your opportunity?! It's exactly that time that you will have to go against the grain. Do you think that the involutionary law will not get hold of you? And going against the grain means turning your face towards certain difficulties in order to overcome them, in order in that kind of a fight, to discover what you really are, and then when you know what you are, then, at least, you have a basis to stand on if you want to grow.

What do you know about your life? Even saying that this is doubtful for me, because I don't know what to do. What do you know, even, on what you base your doubt? You have never honestly tried, really tried, and if it doesn't work, it is probably because either you don't know, or because you have high-falutin' ideas of what you have to expect and could expect, as if God is going to give it to you in accordance with what you think, in your subjectivity, that you are entitled to. What's the idea when you say, "I want to build a soul." Where is the blueprint for your soul? Who has ever given it to you? What do you know about experiences of life which are good or not good for you, when you start to become selective. One takes life as it is. As it is, I accept it. That is the opportunity. I take myself as I am, not the way I wish to change. I simply say, "here, this is it, because that what I am is life," and that life comes out, as I say, interested in being alive, in the first place. And how do I become alive in the first place? By just attending to my ordinary little businesses on earth and to satisfy ordinary little demands, simple demands, but at least be honest.

And honorable: in my job, in profession, in relations, in responsibilities, in taking what I must do, and I must know what I do and I know how often I shy away from it, because of ignorance, because of gullibility, because of laziness, because of influence from other people. Stand on your own feet. Just get up. Stand straight. And then you wish to go somewhere. And you put your hands out and you stretch towards God, the Universe. You wish; you lift up your head, your eyes and you look into Infinity, as far as you can into space, and then you lift up your feet and you stand on the balls of your feet and your toes - stretching, stretching - so that gradually that kind of posture can be recognized by God. And then God will come down because there is a man willing to be able to discover what is needed for him in this life.

Your questions, of course they are there, they will remain, they are being answered. More than enough for you. More than enough to Work with. You know everything about what is needed. There is no particular reason for me to tell you, even, anything, because you know it. You know it well enough. It's not that I don't want to have questions. We can converse tomorrow. We have Friday still. We have still a chance to go through the whole gamut of this kind of Work, if you like, from beginning to end, to find out where are the loopholes, and where are the things you do not really understand. Or perhaps indicate a little bit, what kind of a task you might do in order to overcome the tendencies and the characteristics of yourself. How to..how to acquaint yourself with your Self; how to gain knowledge which is truthful. How to be not smug! How not to be lazy! A man must Work! That's the requirement of this life on Earth. Because if you don't Work, you die. Prematurely. You can keep on eating a little bit, but that is not life. What does a man need? Aspiration towards God. A wish to become what he is not now, and he puts his sights very high, so that he won't reach that in the next million years.

Whatever the concept is that you have of God, of the Endless Father, providing for His children conditions, so that they could become part of the family. So that the prodigal sons of the Earth can return to the center - Karatas, as Gurdjieff would call it - and then have a feast at the table. And everything will be brought out that is beautiful, because nothing is not good enough for a conscious man who returns home.

Where is ones home? With God above? Or within yourself and your heart, in your conscience? Where is your inner life? Where is the essential essence? Where is the temple? With that what is the holiest of the holiest within you? Where do you go? When you go, which way? Where is the signpost that points to the direction of further understanding? Where is the means to bring the level of your life up to the state of becoming harmonious and sounding such a chord with all the overtones that it resounds in the totality of the halls of Heaven. Why not that kind of life? Instead of a little bit of dilution of a whole lot of little bits of things, every once in a while a little enjoyable, but destroying you. And also, in itself, not having love, not having life enough even to continue to exist. Because this, as the law of destruction, you must know: That is the law of involution; that means that everything that exists and which, temporarily, is a form in which life is, will return to dust, which is the other end of the cosmic ray. Out of which that dust, something will crystallize which wishes to continue to form further dust, further along the line, but constantly the attempt of life to continue and to crystalize out wherever it will go into Infinity. That is called by Gurdjieff the "nether regions". And against that, Man, understanding that that will be his death and maybe, as if this life is his last chance, as if this Karma which is now with you, will be fulfilled with your death, and then a decision is made, where will you sit - at the right or at the left side of God, or will you be cast into some kind of a region that we call Hell?

Because these concepts are quite clear. Either one or the other. Either God or the devil. Either good or evil. Either conscious or unconscious. No inbetween. That's where you are now. And the choice is also now, and not tomorrow. The choice has to be based on knowledge. That's up to you to acquire. It has to be based on experience. That's up to you to acquire when you use the knowledge. It is based on understanding. That is up to you to acquire when you have experience. It is based on the level of your Being. That is up to you to acquire when you have understanding of the three centers functioning in relationship to each other. When it is up to you to enquire what is your nature, what is the reality of yourself. Where is your nature, as Mother Nature dictates to you, going over into the Essential Essence. Where is the superficiality of your life, when it gradually deepens and becomes an emotional state and then, in reality, realizing that what is the existance, in an absolute sense. And when one, if possible, could reach ones Magnetic Center, that then, in that, the solution of all problems are solved, that is, the solution is given and the problems are solved in the realization, you might say, of the oneness of Magnetic Center without having a form, and not being bound by dimensions of time and space. This is the purpose. That is why, the aim being high, it requires sincerity on the part of Man. And to Work slowly, quietly, simply, not expecting results, but wishing for the sun to come up; being in the night, there is only one wish, that the sun will come up above the horizon. Being in the night, I cannot see, I cannot tell what the day will bring, because there is no light. I do not know. And honestly, I cannot know. But I have hope that the sun will come. And it has usually come up every day of ones life. And this is an indication of God existing.

Life; earth; living; experience; all of them are filled with symbols. I take one for myself. I carry it in my heart. I make it into a talisman, and I hang it around my neck so that at times I can touch it. And the sensation of that brings me

back to the realization of my life, as it ought to be lived, as a Man, and then it forms in me a prayer to wish to be united and ask for help from the Lord, to have mercy on my poor body, not as yet on my soul. But I hope that with that mercy, that what is my soul can be built. So that then Man, in his attempts of wanting to Work considers himself a conversion machine through which Life will flow and continue to flow for ever and ever. And discarding one form after another, that gradually, the form itself will become light enough not to be considered any longer. So that Man, when he considers that what is his life, will then be estranged from the form. And that when he then, seeing life for what it is, in Eternity, is not dependent on any kind of form, because for him, everything has become one. All matter, all spirit, all essence, all ether, all everything existing, all and everything, being.

I wish you would consider and think a little bit. I wish you would look at questions from the standpoint that perhaps they ought to be solved, but first, make an attempt.

I think that you were writing questions down. It is right to get it clear; to put it outside your mind, so that you can look at it. But then, to ponder, to see, is the question really worthwhile? And also to see and to ask yourself, don't I really know the answer to that question. And in ninety-nine percent of the cases, you know the answer. Only you ask sometimes, in order to have an excuse not to Work. Seriousness will require that you will not take "no" for an answer. And that what tells you (and usually your mind starts to fool you) that you are incapable of understanding Work. There is no doubt that each person can understand the simplicity of Work on himself. There is no question that each person should investigate all his desires of religion and his desires for philosophy, all kind of attempts he makes in ordinary life to embellish whatever it is he happens to be

surrounded by. If it answers, if it gives him the reality of an application in his daily life of what to do with his hands, what to do with his mind, and mostly, what to do with his emotions.

When anything you happen to think about or you are in contact with, can give you a very definite prescription, this and this and this, and that that what is prescribed is simple enough, and not as yet like the Ten Commandments - absolutely impossible! That that what is given is within your means so that there is no further excuse. And that the only reason why you don't do it, is not having enough interest in wanting to uncover yourself. And that you still are afraid, ~~that~~ if you would uncover, that then perhaps you would have to Work. Because the condition, in accordance to truth ~~with~~ of that what you are, and realizing what you are in reality, must compel you to Work or you kill yourself.

We will talk some more tomorrow. That is, we will talk. You can talk. You can say what's on your heart. Try to remember the level of tonight is a serious one. I'm not talking blah, blah, or frou, frou. It's not a tea party. It is a consideration - how to build a Soul. As an ediface, or perhaps a palace, or maybe as an ordinary little lean-to for your Soul, to be able to continue to live your life, as I always want to say, for the glory of God, existing as All-loving Father.

Goodnight.

1st proof: Tom Harris
2nd proof: Warren Scholl

(my comment, this mms is already overpunctuated with commas. Check A&E and you find they are used sparingly).

Andy